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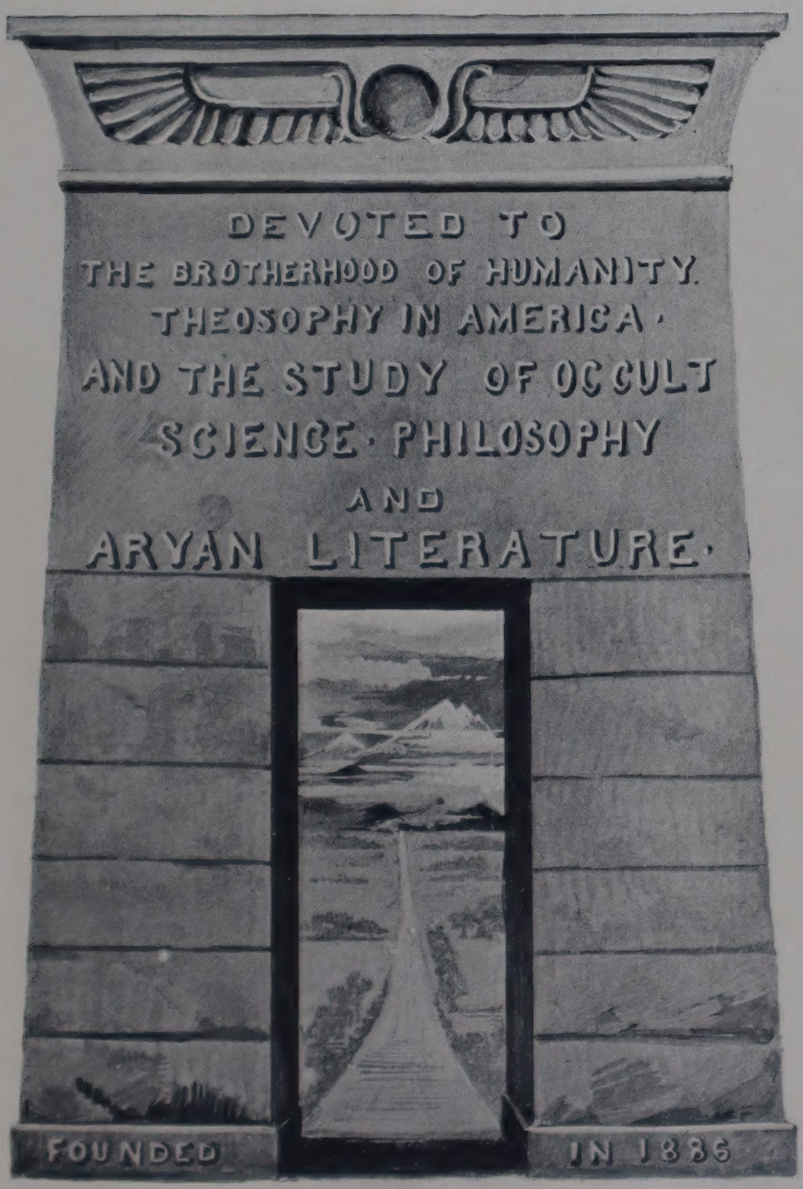

A MAGAZINE

DEVOTED TO

THE BROTHERHOOD

OF HUMANITY,

THEOSOPHY

IN AMERICA, AND THE

STUDY OF OCCULT SCIENCE
PHILOSOPHY, AND

ARYAN LITERATURE.

VOL. VII.—1892-'93.

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AUM

May my thoughts, now small and narrow, expand in the next existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.—*Inscription in Temple of Nakhon Wat.*

THE PATH.

VOL. VII. APRIL, 1892. No. 1.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.
Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

Seven Steps Forward.

WITH this issue PATH starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called "commodious" by the *factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society's permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the PATH will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Prof. Dean's Consultations.

(Concluded.)

NEITHER of the two so busily engaged had perceived the intrusion.

"How it goes!" said Vera. "It is angry because you have taken its tongue off."

"Yes, clocks are like people," responded John Graham, "they don't like to be meddled with. The more you can let a clock alone the better."

"Clocks *are* people," asserted Vera, with a silvery little laugh. "They say a great many things to you when you listen."

"Yes," he replied indulgently, "they *are* people. You let me hear a man speak and I can tell you just what kind of a man he is; so you let me hear a clock tick and I can tell you just what kind of a clock it is. Of course, if you can see the man or the clock, so much the better."

"Or if you can feel it," rejoined Vera, "I mean feel it right inside without touching it, that's best of all, because then you see right through it. I felt Mr. Pendergast, the minister, come in the front door one day when I was in the garden. I wasn't happy. When I feel you coming I'm very happy. Do you like Mr. Pendergast? I never see you in church."

"Well, you see," he replied, hesitating, as he hung on the pendulum for a moment to keep the clock more quiet, "Mr. Pendergast and I are not as good friends as we shall be perhaps when we come again. Just now we're going different ways, that's all."

"Were you good friends when you came before?" she enquired.

"Perhaps so," he replied. "You know it isn't necessary for us to chum together every time we come, even if we are all brothers."

"I guess *we* chummed together the last time and a good many times," she said, "for, do you know, sometimes I *almost* remem-

ber, then all at once I can't. When I tell father that I remember things or see things, he says it's because I'm sick. But he was awful sick one day and he said he didn't see anything at all,—I mean the things that I see. Queer, isn't it? Do you see any fairies around this clock now?"

"Yes, I do," he replied promptly. "But as I've said before, it's no good telling anybody about it, for what they can't see they *can't* see, and what you see is only for you, and 'taint for anybody else that doesn't see it."

John Graham raised his head and cast a fond, benignant glance upon the child, and as he did so he discovered Mrs. Dean in the doorway. He rose respectfully and greeted her.

"After you have finished the clock we would like to have a little talk with you," he said with the familiarity of a long domestic acquaintance. As she turned away her eyes filled with tears, which, however, were from joy rather than pain.

A few hours later, when John Graham found himself face to face with Prof. Dean, he experienced an unwonted confusion of mind. He did not know exactly what was expected of him, but Mrs. Dean was smiling upon him and the Professor was in one of his most gracious and tolerant moods, for the man before him was uneducated and lowly in station, both which misfortunes appealed to his generosity and touched his radically kind heart.

When the Professor asked John Graham for his diagnosis of and his remedy for Vera's ailment, he experienced the helpless feeling of a warrior brought face to face with an impregnable wall against which his most skilful weapons must fall powerless. He was, in his own undefined way, conscious of the utter hopelessness of an endeavor to meet one who was not on the same road with himself. However much they might both advance, each on his own road, they could never come together. His explanation of Vera's condition would be like bidding the Professor to perceive the odor of a flower by means of the sense of hearing. What could he say that would be comprehensible to this scholar in his unreadiness for the truth as he himself saw it? As is usually the case, it was the more spiritually-unfolded man who was abashed before the less spiritually-developed but self-assured man of mere intellect.

The whole gist of the matter lay in making the Professor see what he could not see. All argument must be based upon the —to him—impossible premise that there existed all around him things not perceptible by means of his physical senses.

"Do not be afraid to give your opinion," said the Professor encouragingly. "You are not before a bar of justice. You will

not be held responsible to the Academy of Science or to the Psychical Research Society for what you say to me."

Reassured by the Professor's kindly feeling rather than by his words, John Graham began. "Suppose, only just *suppose* that little Vera, like the rest of us, has lived a great many times on this earth, and that in these lives she has believed in a world that she could not see, and has loved to think about it, and has studied so much into it that now she is able to see what she could only imagine at first. You know the more you study arithmetic the more you see into it."

"Well"—said the Professor, filling in a pause, and with a smile broadening until it became mirthful.

"Suppose," continued John Graham, losing consciousness of an antagonist in the importance of the subject, "suppose that there are such things as what Vera calls fairies, and that whenever she is good the good ones come to her, and that they love to serve her. Now if she does not try to bring them, and if she does not give up her own will to them, but only tries to be as good as possible, then the good ones will be sure to be there and the bad ones cannot harm her. It cannot harm her to see things that you cannot see, but you can harm her if you do not understand it."

The speaker now turned his glance away from the Professor's perplexed countenance to the more interested and sympathetic face of his wife. "Once," he continued, "I thought my life was ruined because I was different from other people. I saw things that others did not see. I was a hearty lad and loved companionship, but I learned not to speak of my visions, and so I kept my friends. But when I grew older and was about to be married to a young girl who was heart of my heart, I told her everything. She was terribly troubled about it and told her parents. They prevented her marriage with a man who wasn't like other people. They said I wasn't quite right. She believed them. It was the greatest blow I ever had." Here the narrator passed his hand across his glistening eyes as if to wipe away the memory of forty years ago. "I thought about it day and night until I myself believed that I was not quite right. I could not understand it. I took a little house and lived alone. I felt that I needed a whole lifetime to think it out. I thought and I thought, but I was always grieving and my thinking did not do me any good. One day I met a gentleman who lent me some books, on Theosophy, you know."

Mrs. Dean assented smilingly. "Yes," said the Professor, "I know. It is a science of the supernatural built on the logic of lunacy. I have thoroughly investigated it. There is really nothing in it."

"I read the books," continued John Graham, with his eyes riveted upon Mrs Dean as if she were the only listener. "I devoured them. It was a revelation. From that time I began to live. I felt that I had everything to live for, and from that time I seemed to be needed wherever I went. For years I had worked at clock-making in a factory, and had been more of a machine than the senseless things I worked upon. My fellow-workmen had been nothing to me, for I was always silent and trying to think it out. But now I saw how much I could do for them, and knew how blind I had been not to see it before. I no longer grieved, for I knew that what came to me was all right, and I was willing to reap what I must have sown, but I did not sow any more of that same kind of seed. I loved everybody and, bless your heart! from that time to this everybody has come to me with all sorts of troubles, and my little home is a shelter for anyone who needs it. Many's the time I've left clocks I took in to work upon, and instead have worked day and night to regulate some poor brother that did not go quite right, for you see there's no more real wickedness in people than there is in clocks; they only need regulating. You think I live down the street here all by myself, but I'm never alone. I'm so thankful I've been able to think it out. When I come again I may begin better."

"Do you mean to say that you intend to be reïncarnated, as they call it?" enquired the Professor.

"I don't know about intending," said John Graham, suddenly conscious of an unsympathizing listener. "I think it is law that intends, and I only do what I must do. It is like this: a clock goes until it has run down, and if it goes well it is sure to be put in a good place."

"What a disagreeable idea!" rejoined the Professor, shifting uneasily in his chair. "I don't like it. I have no desire to come here again."

John Graham looked thoughtfully over the Professor's head to the window beyond. The figure between himself and the strong light was distinct only in outline. Crowning the bald top of the Professor's head was a large wen of many years' standing, which was now defined with unusual boldness against the green background of the garden foliage beyond.

John Graham regarded the excrescence for a moment in silence, then in sudden inspiration he said, "Pardon me, but perhaps you do not, for example, like that swelling on the top of your head."

"I *loathe* it," responded the Professor promptly, as he suddenly

recalled tittering pupils, and slyly-wrought sketches of himself with an exaggerated mound on the top of his head.

"You do not like it," continued John Graham "but still it is there. You never wanted it, but for all that it came. You hate it, but still it keeps on growing."

"Yes, I hate it, but still it is there, said the Professor thoughtfully, passing his hand slowly over it as if to verify his last assertion. And as his mind pursued the train of thought just set in motion, he was astonished to discover how many conditions and circumstances of his life he disliked and yet seemed powerless to alter. The circle of necessity seemed to contract and close up tightly around him. For an instant he *almost* realized that he was under the action of laws beyond his present conception.

"Although there are some things that we cannot control," contiuued John Graham, falling in with his line of reflection, "yet we can do everything that is necessary for ourselves. We can do so well while we are here this time, that it will make things better for the next time."

"What right has anyone to assert such things when they can't be scientifically proved?" asked the Professor, recovering what he considered his lost balance.

John Graham fell back hopelessly in his chair and made no reply.

"Walter," said Mrs. Dean, coming to the rescue, "can you not imagine that there might be certain advanced human beings who have proofs of what our friend asserts? Can you not understand that there are also some things we feel within and that therefore require no external proof?"

"Feeling and sentiment are as often false as true," he replied. "The fact is, reason is our only salvation. Intellect is the only ballast we have. My reason tells me that I have never lived before. I have no recollection of any other life."

"Do you remember the first two years of this life?" asked John Graham.

"Of course you do not," said Mrs. Dean, "and yet your mother says that you were very precocious and evinced strong characteristic traits during that period. You played with books instead of toys, and took newspapers to bed with you."

"Did I, really?" he asked with a pleased smile, "I do not remember it, that is true. But then, what has all this to do with Vera's case?"

"It has everything to do with it," she replied with a glowing countenance. "As John Graham can tell you, our little Vera has,

in the course of her many lives, developed a little differently from us. She has developed powers that are as yet only latent in us. Her finer perceptions open to her a realm invisible to us."

"But we have no scientific authority for believing that there is such a realm," he said.

"And, Walter," she continued, ignoring his interruption, "it behooves us to guard and cherish her most tenderly in this dangerous development. During these last few months I have been growing into a realization of our serious responsibility in the charge of our child. She is on perilous ground, but it is beautiful to feel that we have a glimmer of light on the subject, and that, if we live fully up to it, more will be sure to come in upon us as we need it. Let us endeavor to strengthen her will, so that she may never lend herself as a passive instrument to any extraneous influence that she ought to resist, that she may never be under the mesmeric dominion of intelligences in or out of the flesh. Let us try to cultivate her spiritual nature so that it may mount guard over her psychical development."

The Professor swung himself around in his chair and regarded his wife in mingled admiration and astonishment. The flush that mantled her cheeks and the deep lustre of her eyes attested her sincerity and earnestness of purpose. He had never before heard her speak so after the manner of a learned woman, but the manner or form of her speech was the only thing that impressed him; the essence he failed to perceive. It was to him the jargon of a fancied learning; nevertheless he found himself listening to her with a kindly indulgence of which he would not previously have believed himself capable.

"I know you cannot view it as I do," she continued, "but will you not promise me that you will let me manage Vera's case, and that you will not interfere with anything I see fit to do? I know it is a great deal to ask, but I must ask it," she urged.

At this point, John Graham, feeling that the case was in good hands, quietly stole out of the room. "The mainspring has started and the machinery will go," he said to himself with a satisfied smile. "*She* was ready for it. *He* cannot see it. The sun cannot get into the room until the blinds are open."

"Isabel," began the Professor after a thoughtful pause, and with a respectful trust born of his wife's new attitude towards him, "I promise to leave Vera wholly in your hands."

She approached him and with an arm around his neck laid her flushed cheek against his, to express the thanks and deep gratitification which she dared not at this moment trust to speech.

He remained silent and reflective. After she had retired to the other side of the room she heard him murmuring to himself.

"I hate it and yet it is there," he said, as he made the coronal exploration. "It is true, I remember nothing of my babyhood. But science surely can explain all this. We do not need to turn to the supernatural. It is all bosh. Theosophy—pshaw! there's nothing in it. But Isabel is dreadfully in earnest, and I must let her have full swing."

The next day he met the physician of the Nervine Hospital and from sheer force of habit was about to lay Vera's case before him, but checked himself in time.

"No more consultations," he said to himself, in a spirit of heroic self-denial.

M. J. Barnett, F.T.S.

Theosophical Symbols.

THE first article printed in the Path on this subject was "Theosophical Symbolism" in Vol. 1, May, 1886.

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon", one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastica, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM", the sacred word of the Hindûs and the first letter of the Sanskrit alphabet.

It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind, to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such

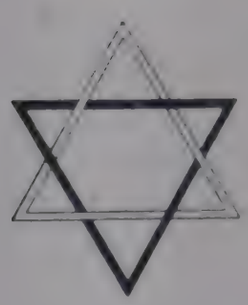
way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal.

Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reïncarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

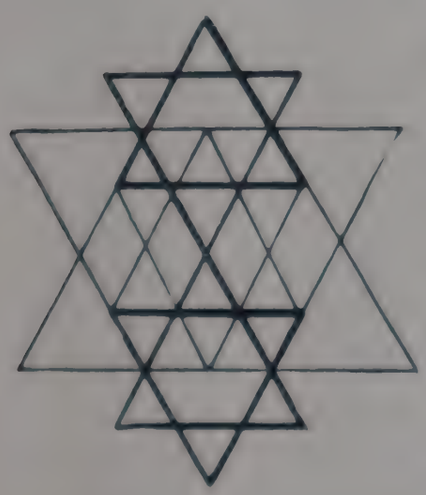
The two interlaced triangles come next in importance. This



is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms.

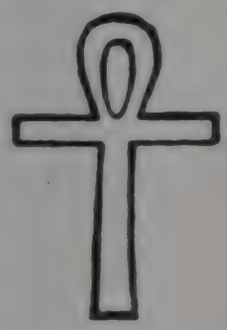
These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gîtâ*, that spirit and matter are coëternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.

The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated maybe new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the



Consistory, which may be placed in the point in the centre of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.

No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Gorringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.



The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastica. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the

great wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.

This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T.S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.

The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

Metaphysical Healing Once More.

BY ONE WHO HAS TRIED IT.

THE opening sentence of Mrs. Gestefeld's article in February PATH entitled "Another View of Metaphysical Healing" leads those in the Theosophical ranks who *have* "examined the subject sufficiently to arrive at an understanding of the principles involved" to come forward with such knowledge as a disclaimer of the assumption that only those who are ignorant of the matter will share the opinion of the PATH's Editor.

An early inquirer into the theory that now enjoys the diversified nomenclature of "Divine Science", "Mind Cure", "Mental Science", "Metaphysical Healing", and "Christian Science", may claim to know something of its rise, its progress, and its

present proportions, having been from the first intimately associated with one of the leading exponents of the art, and having examined thoroughly the *modus operandi* of the said art's acquisition and practice under the guidance of one who is conceded by even her opponents to be a past master of the Healing Gospel. With friends, in addition, who are ardent believers in the system of metaphysical healing, some of whom are regular practitioners of the cult, and with the cheerful admission that in some instances great temporary alleviation of suffering has been effected by the use of this agency,—and in one solitary case what might even have proved a permanent cure had not death intervened from another disease, it will presumably be granted that the writer knows whereof he speaks, and that the following is in no antagonistic spirit, but is the result of a full knowledge of the "principles involved", from a long and dispassionate observation of the facts, together with some personal experiences in the methods employed. All which tend to the unbiassed conclusion that the opinion of the PATH's Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners. The remarkable unanimity—seen, alas! on this point alone—with which all adherents of every shade of the "Divine" and the other allied sciences condemn any and all examples chosen by an outsider for remark, renders it extremely difficult to handle the subject at all; yet it will probably be conceded that certain basic statements are used alike by all branches of the several denominations, and even by every free-lance of a "healer" who is considered infallible by her own following.

These are, in substance, that "All is One", that "One is Reality", that the "Reality is Good or God", that "God is Spirit", etc.: while in a text-book open at the First Lesson there is a list of the qualities of this God or Spirit, which is defined as both Principle and Person, and also as a "Unit and Person, *i.e.*, that which cannot be separated". A great deal is further said in the book in question about Love and Life and Light, and of Reality, which is explained to be "a thing that exists in the Mind of God", and we are gravely told that "all expressions of Reality are real, but that there are expressions of Reality which are false because they exist in man's mind independently of God's Mind", these unrealities among others being sickness, sorrow, sin, and death.

To escape the discomforts of this quadruple-headed hydra we are to bask in thought on Love and Light, which is God or Good, whereby we will be made sound, joyful, holy, and deathless.

Now of all this, the conscientious student of Theosophy as opposed to the mere believer in Theosophy, according to Mrs. Gestefeld's distinction, recognizes naught as familiar save the first proposition that All is One, and *that* One is the Real.

So far from Theosophy, as affirmed, being alike in essence with the "Divine Science" as expounded from the metaphysical healer's viewpoint, nothing could well be more dissimilar; nor can Theosophy be restricted in its definition to that presentment of truth alone which "appeals to and engages the intellect in contradistinction to "Divine Science" which "appeals to and engages the soul or self-consciousness", for according to the revelations of the partial and one-sided presentment of this Science known as Metaphysical Healing, it might properly be termed that which "appeals to and engages" the physical consciousness exclusively, judging from the disproportionate part the material body and its sensations are made to play in the scheme of regeneration,—for it is nothing less than this which is the aim of the cult. That Theosophy with its many sidedness of appeal, now to the higher mentality, then to the soul principle, and finally to the Higher Self and pure Spirit, is here limited in its sphere of action to the narrow bounds of the intellectual faculty, shows a want of appreciation of the fundamental teachings of our philosophy which inclines one to the view Mrs. Gestefeld takes of us, *i.e.*, that special attention has been diverted from a right understanding of the Wisdom Religion in favor of what is covered by the term "Divine Science".

All who have become familiarized with the operation of the great law of adjustment known as Karma, realize that whatever of suffering is our lot, here and now, has had its origin in some previous life, ourselves having been the creators by thought-action of the causes whereof the effects are made presently visible. Now Mrs. Gestefeld's contention is that, if Theosophists admit thus much, it follows logically that the further admission must be made that, since past wrong thinking has produced a bodily disease, present right thinking should be the only means employed for its eradication, instead of allowing it, in Mr. Judge's words, "to work its way down and out by the proper channel, the body", her argument losing sight of the fact that, though the attitude of right thought will doubtless favorably affect the bodily conditions of a subsequent incarnation, it would be inconsistent with our views to look for such results in the present life so long as old reckonings are not fully wrought out to the last decimal.

It is again urged against us that if Karma should not be inter-

fered with by thought processes, no more should it be checked by physical applications, such as medicaments and other palliatives; to which we may reply that such measures are not employed as cure, but as a perfectly legitimate means of alleviation, inasmuch as they pertain to the same plane as the physical trouble, *i.e.*, the material, and that appliances and correctives appropriate to the sphere of matter to which the distemper belongs are in no sense an infringement upon the field wherein the invisible law operates. When mental force is brought to play upon bodily disease it is, according to Mr. Judge's position, thrust back again by the mind current to the sphere in which it had its source in a past embodiment, thence again to work its way down and out,—for such end it is infallibly doomed to effect sooner or later. Hence it is maintained as the wiser course, to allow it to work itself out in its chosen field of action now,—since we know what tenfold and irrepressible force is acquired by any pent-up power that is denied a natural vent,—we the while devoting our thought-action to higher issues than the rectification of what are not infrequently exceedingly trivial abnormal states of the physical system.

By this it is not meant that the object to be attained in amelioration of health will not be greatly advanced by a well equilibrated mind and a cheerful, hopeful temper, which every physician and every sick-nurse knows to be an invaluable aid to quick recovery. But this well-established fact has not waited ages for recognition till the advent of the mental healers, as they would have us believe.

That the objection urged against the mental practice of metaphysical healers does not hold equally good against the advocates of mesmeric and magnetic methods of alleviating physical infirmity, lies in the fact that animal magnetism by its very name proclaims itself on the same plane of matter to which the present expression of bodily disease is akin, thus making its application no more injurious to the mind than are such drugs as quinine in malarial fever, nor, in fact, than bread is to the hungry in health. The standing contention, however, of those who deprecate all mind-cure practice of every variety in disease is, that such lamentably false standards of thought and of the relativity of things are thus engendered, making so universal a topsy-turvydom that we are bewildered at the spectacle, and are ready wildly to call on all upholders of sound philosophy and framers of stable canons of speech to aid in re-establishing the reign of rational language, and the law and order of common sense once more.

Of more serious import than even the strange medley of religion and philosophy with which the literature of "Mental Science" is

adorned, is the claim of a boasted ability to affect the conditions, either external or internal, of other persons through the channel of their minds. Only a dense ignorance of, or a wilful blindness to, the extraordinary achievements of the last two decades due to the painstaking researches of eminent psychologists abroad, such as Bichet and Janet of France, and of the scientific medical fraternity, such as Siefeault of Nancy and Forel of Zurich, can fail to recognize in much of the mental-science practice in this country a kindred art to the hypnotic methods now being exhaustively investigated by the aforesaid authorities at various centres.

It is true, indeed, that with the mental-healers no trance is induced in their practice, but none the less does the mind of the operator assume a dominant attitude towards that of the patient, and we know from a study of the means advocated by the Nancy School in particular that "suggestive therapeutics"—a term long anterior to mental healing—are not always dependent for success upon the hypnotic state when once the stronger will has established its right of supremacy over the weaker one.* The mere fact that the patient is ailing in body renders his will-fibre of poor resistance; indeed his very act in soliciting aid for his sufferings at the hand of the operator denotes the ease with which his open, receptive attitude of mind may be influenced to any extent by even the unconscious thought of the other. Those familiar with the detailed accounts of experiments of the kind made at different schools in Europe will need no confirmation of this statement. The literature of the subject is ample and easily accessible to all interested sufficiently to pursue a thorough examination of its somewhat intricate records. Therein it will be seen how impossible it is to guarantee an immunity of influence save on the one subject adopted for suggestion, the extreme susceptibility of the weaker sphere to even the unconscious thought of the stronger one being a factor that has to be reckoned with, making it idle for the practitioner to allege that he will "*never* interfere with another's free mental action", or that he "never holds a mind in bondage, but only directs it",—a distinction, be it observed, worthy of a Jesuit Father-Confessor.

The subtle persistency of these little-known forces, thus tentatively and ignorantly evoked, renders them beyond measure harm-

* Bernheim maintains in his treatise, *De la Suggestion, ect*, that the "*hypnotic state need not be one of actual unconsciousness*," that by the methods of the Nancy School "*real therpaeutic effects are obtained when the patient does not fall into sleep or trance and when the patient recalls perfectly what has occurred after the seance is over.*" The same authority defines hypnotism as "*the provocation of a peculiar mental state which augments suggestibility. All the phases of the state have the common character, not of sleep or trance, but of suggestibility.*"

ful in their after effects, months and years being oftentimes required to shake off the last traces of their baneful influence.

Case after case might be cited from an intimate acquaintance with the dealings of Metaphysical Healers of the disastrous effects in certain instances of disease; one, notably, where a woman of fine mind, of finished attainments, and of originally strong will and pronounced individuality much reduced by long years of invalidism, was persuaded to put herself under the care of a noted "healer", one of those to whom even Mrs. Gestefeld would accord the meed of a right comprehension of the "Divine Science", but a woman of less intellectuality and possessed of fewer advantages of education than her patient, though extremely intelligent and quick of apprehension, which was supplemented by a will of indomitable power.

The patient had had for years an organic heart trouble, had been unable to walk at all, and had led a life of extreme carefulness. Under the new *régime* in less than a week the "healer", in defiance of the patient's own better sense, and directly counter to the warnings of a friendly medical attendant who had watched her case assiduously, had her walking about the streets, and unaccompanied, a thing the poor woman had not ventured upon in years, as the prospect of dropping down dead at any moment was inevitably before her. During a period of some five or six weeks an utter revolution took place in the woman's habits, and apparently also in her physical strength and general well-being, at the end of which time, the "healer" being called off in another direction, the patient was suddenly left without what had now become a daily and necessary stimulus, with the consequence that she almost immediately broke down with utter prostration of mental and physical power, and died a few years after without having ever regained the comparative ease of her condition previous to her recourse to this system of cure.

All the while she was undergoing this treatment she confessed herself to be conscious of the performance of foolish acts that her better sense told her at intervals were rife with future penalties, but something outside of herself, as she expressed it, seemed to urge her on to the result recounted.

If this be not Black Magic in the deed, however white the intent may have been, we confess an utter inability to cope with any suitable characterization, in accordance with the usual signification of terms.

Many another instance of the like kind might be adduced, but this one will suffice for the present purpose.

A minor consideration in the treatment of the whole question under review is that of the droll inconsistencies of theory and action that the professors of Metaphysical Healing Science are not above indulging in when need sorely assaults them in their own proper persons. For instance, we were on a time gravely assured by a practitioner of the art that mental force was equal to the cure of every disease, whether internal, organic, or incurable, and the statement was followed by the stout and not-to-be-shaken assertion that renal calculi were solvable under a well-directed and continuous thought current; but it was noticeable that when some time thereafter a hard mass of wax formed in the external meatus of the same person's ear, recourse was instantly had to syringes, soap, and hot water, and these proving inefficacious a speedy pilgrimage to the surgeon was undertaken for relief from his more perfect apparatus. When questioned why the powerful thought current could not have been as readily and as successfully applied to the ear's secretion as to that of the other organ in the body on an even harder substance, it was explained, in delightful defiance of all fact, that this was a "mechanical obstruction whereas the other was not", and all argument proved wholly powerless to establish the similarity of the two cases.

Such contradictions only compel our amused indulgence, and we experience the same lenient satisfaction as we are conscious of towards the innocent cross-statements of a diverting child comrade. But the more serious aspect of the matter is not unfortunately therely lessened, as it has been our endeavor to prove above.

ELLICE KORTRIGHT, F. T. S.

The Seven Principles.

PERHAPS some additional light may be thrown upon this subject supposed to be so complex if we reason backward instead of forward, inquiring what the constitution of man would seem of necessity to be, and not merely investigating what it in fact is. And this may be done by thought upon the "final cause" of his evolution.

A final cause is the end or object of an action, that for the sake of which anything is done, this purposeful aim having therefore the force of causality. The final cause of a man's evolution is the production of a being perfect in knowledge and experience. Hence, very evidently, the knowledge and experience must be in every quarter, on every plane, through every function. Now there are

three ways whereby knowledge is acquired,—sensation, perception, and intuition. Sensation is the way through use of the bodily organs, as when information of the nature of a table or chair is gained by touch and sight. Perception is the way through use of the mental and reasoning faculty, as when information of facts in geometry is gained by reflection on the necessary properties of figures. Diagrams may aid to comprehension, but the fact that the three angles of a triangle are equal to two right angles exists independently of any drawing which may be used to illustrate it. Intuition is the way through use of the higher, supersensuous faculties, by which supersensuous truth is directly, without the medium of ratiocination or inference, seized at once.

If we can imagine a purely spiritual, unembodied being, such a being as is suggested by the word "angel", it is clear that his only avenue to truth would be through intuition. Without physical organs, and raised above the plane whereon argument and induction range, intuition would be his one resource. Of life and movement in his own sphere, of methods of communication in thought and sympathy, he would have copious knowledge. But there it would stop. Of the gradual processes of reflection and reason used in lower fields, much more of such experimental tuition as comes through bodily life with bodily organs, not the remotest conception would be possible. Not only would matter, with all its sensations and restrictions, be foreign to him, but he would be a stranger to such emotions as result from the relations and casualties of social existence on earth,—sorrow, pity, sympathy, self-forgetfulness, self-sacrifice. That is to say, he would be ignorant of a vast range of instructive experiences, and incapable of a large group of refining emotions.

If such a being is to supplement his apprehension of the cosmos by an understanding of that part of it which has consolidated into gross matter, he must incarnate, must dwell in and learn of the section he does not know. He has within him a spark from the Divine Essence, and that is enshrined in a spiritual nature removed the one step from pure Divinity which makes possible an individuality distinct from it. To these he is to add a physical body.

But put a spiritual being into such a body, and no junction results. There is no connecting tie, nothing to bridge over the chasm between two entirely unlike natures. There must be something to enable the spiritual to act upon the physical, and the physical to send messages to the spiritual. Mind does this. On its higher side it reaches up to and affiliates with spirit; on its lower it grasps and influences subtile matter. Though these opposite

functions constitute really two entities, they are so interlaced that they blend into each other and permit the passage of thought and will. Thus we have five principles.

Still there is a gap. Intangible mind cannot directly act on gross matter, being still too ethereal for immediate influence. A transmissive medium between mind and flesh is as needful as one between spirit and matter. There is required a body so constituted as to touch at the same time both mind and flesh, supplying a connection for vibrating influences. The astral body does this. The real seat of the organs manifested in those of our five physical senses, it can catch from the physique the sensations they receive and then transmit them to the intelligence above. For it is this astral body which is as to this plane the real seer, hearer, taster, toucher, smeller, and which mediates between gross flesh and subtile mind. And thus we have six principles.

But what would an organism of flesh and bones be without the vitalizing force to conserve and move it? Simply an inanimate mass. So to energize it for action there must be a pervading life, a life of respiration and digestion and circulation and reproduction. The everywhere-distributed vivifying element in Nature supplies this. Vibrating in each atom it thrills through the system and makes it a part of the great whole, transforming a mere apparatus into a living, functioning, active animal. And thus we have seven principles.

If, then, a pure spirit is to incarnate for experiential knowledge, the necessities of the case appear to exact precisely that sevenfold nature which Theosophy asserts of man. *A priori* considerations conduct to the conclusion otherwise demonstrable as fact.

On the supposition that there are these various elements in man, what would naturally be their behavior when the life-principle is withdrawn from the physical body at what we call "death"? This leaves as the enclosure of the five remaining principles an inanimate form, insusceptible of influence to or from, and already beginning to disintegrate. This not only dispenses from their longer union for experiential purposes, but directly prompts to a severance. For the spirit enshrined in a spiritual nature no longer needs the link connecting it with a body now worthless, and presumably would retire till ready for another incarnation. But its close union with the Higher Mind has suffused the latter with something of its own pure nature, imparting to it an immortal life. On the other hand, the close union of the Lower Mind with the physical body through the astral has tainted it with the corruption which bespeaks mortality.

So the interlacings naturally drop apart, the mortal separates from the immortal. The three higher principles pass on.

Why should the Lower Mind and the astral form cohere? The latter is no longer a vehicle for transmission of sensation upwards or volition downwards. It, too, with the body, has lost its vitality by the withdrawal of the Life-principle, and must drop away from the Lower Mind for the same reason that the Lower has dropped from the Higher Mind and both from the body itself. The second principle having departed, the first, third, and fourth fall separately into gradual dissolution, while the fifth, sixth, and seventh, of undying nature, can have no further touch with what are soon to end.

And here again, what would antecedently seem probable is declared a fact by the teachings of Theosophy. Those who know affirm the conclusions of those who think. The opposite processes of reason and revelation coincide in the result of vindicating the Seven-fold Principle in Man, both as to the necessity of his construction and the method of his dissolution.

ALEXANDER FULLERTON.

The Light of Egypt.

IN several quarters there has been of late a persistent attempt to push the sale of this book, particularly among Theosophists, and this attempt, combined with the enquiries reaching the PATH respecting its character, make important a recalling to F. T. S. of the facts given in PATH of July and August, 1889. In the former the book was reviewed and its inadequacy—outside of plagiarisms—shown, as also its denial of Karma and Reïncarnation as applicable to this earth! At that time the author was understood to be Mrs. E. H. Britten, but proof as to the real authorship was immediately sent the PATH, and in the following number correction was made, the right name given, and the history of the publication disclosed. The author was Mr. T. H. Burgoyne.

Briefly, these are the facts. A spurious Occult Society, known as the "H. B. of L.", was started about 1884, and pretended to give to its members occult teaching *free*. In August, 1887, Mr. Burgoyne, styling himself "Private Secretary", issued to the members a secret circular, the essence of which was that he had studied Chaldean Astrology for eighteen years, but could not communicate the "lessons" in it and Occultism without a pay-

ment to him of $60; that his teachings had the full approval of the Masters; and that the $60 subscription was a necessity to Initiation. A synopsis of the course accompanied the circular. When *The Light of Egypt* was published, a subscriber placed in the hands of the Editor of the PATH the instructions, "lithographs of the original produced by the Autocopyist", and examination showed that the book was mostly a reprint at $3.00 of "secret teachings" for which $60 had been exacted!

The present edition of the book states it to be by an "Initiate" Even without H. P. B.'s assertions as to the "H. B. of L." and her statement (in *Lucifer*) as to the author, no instructed Theosophist should need assurance that Initiates do not proclaim themselves such; that they do not deny doctrines which are pivotal to the whole Theosophic scheme; that they do not *sell* Esoteric teachings—much less in books at a fraction of the rate charged privately till the latter demand ceased; and that no man can enjoy instruction from or approval of Masters whose life and character would exclude him from Their presence and far more from Their endorsement. Hence they should perceive that *The Light of Egypt* is an impudent fraud.

TEA TABLE TALK.

AT the Tea-Table we have an occasional visitor whom we have named Ajax—in a Pickwickian sense of course—in recognition of his constant defiance of all the explanations which occultism may have to give of the facts and phenomena of the planes one or more stages finer than our own. In especial Ajax defies these lightnings of occultism; he will have it that their flashings cannot reveal any truths, *i.e.*, scientific truths. There is nothing, so far, unusual in this attitude. But when it is accompanied with a certain amount of research into these matters, when we find him denying that occultism can offer any explanation of phenomena, while at the same time he admits the existence of phenomena, then indeed we are justified in smiling the smile of pure humor at his (to us) enjoyable attitude. He says:

"I don't believe in your spooks, in your astral bodies, in your mental currents, and all your paraphernalia."

So far, so good. And then he adds:

"Last night at the house of M. I saw some wonderful materializations; wonderful. They are not spooks."

"Spirits? The medium's astral form? Hypnotism?" To these suggestions he gave but a scornful shake of the head.

"Pray give us your ideas on what you saw, then".

"I have no ideas. I saw things, misty, wraith-like forms. They had apparently features, voices, garments, thoughts even. They

came and went in bright light. They rose out of the floor. They expanded until they touched the ceiling, where they vanished. They dissolved. They said they were spirits. I call that bosh, as you know. The medium sat among us. There was no cabinet. I saw nothing oozing from him. The explanations you offer do not appeal to my senses. Hence, to my mind, they have no force. They postulate things I never saw. I saw those materializations, so called, and so I believe them to be real. Show me the astral double of a man in process of oozing out of him and let it speak and say that it is that, let me see for myself it is that, and I will accept the fact."

"Then you accept these 'materializations' as spirits of the dead, on their own statement that it is so?"

"What! in the nineteenth century? I am not a man of superstitions. Show me your doubles, currents, aud magnetizers in actual working existence, and I may assent. Who ever saw a psychic current, I would ask?"

The day came when he had himself some experience of such a current. He had been looking a trifle seedy of late, complained of not sleeping, and hinted that he should perhaps change his lodgings. As I knew him to be well satisfied with these, after long occupancy, I began to suspect his landlady, or some female adherent of hers, of "setting her cap", as the women call it, for my friend. I hinted as much. While he evidently enjoyed the idea, he still scouted it.

"No, no," he sighed, "it is not that. But I am abundantly perplexed. My pleasant rooms—you know how few such rooms there are, and with a bath attached, too—are becoming uninhabitable. You know I am not superstitious. There is no nonsense of the Dark Ages about me. At the same time I am liberal. I yield to evidence. You remember the materializations I saw last winter. You all warned me not to continue attendance at sèances. Of course that was mere prejudice on your part. For what rational explanation can you give of the harmfulness of mere wraiths, whose own account of themselves makes them out to be peaceful spirits, while yours shows them to be nothing worse than impossible elementals, astrals, or currents. Pray what harm can be done by a form of nervous force, by a current in space, or by microbes and living germs in etheric vortices?"

"May I ask why you go to sèances?"

"I go in order to find out what these things are."

"And how do you expect to find out?"

"In the usual way: by my senses, of course. To continue: there was one tall personage there who called himself the 'guide' of the medium. George Jackson was his name,—odd name for a spirit-guide. He invariably appeared draped in flowing white linen—apparently—and I am bound to admit that I always saw a line as of light stretching from him to the medium. I set the fact down in your favor, you know, as in a measure confirming your ideas about astral bodies; I am nothing if not strictly just. George Jackson exhibited the greatest interest in me. He said he had

things of vast import to convey to me. They appeared to be vague as well as vast, and I did not grant him the desired private interview. Finally he went so far as to offer me a daylight materializing sèance, in private and 'for nothing', in a financial sense—'because the spirits have great thing to say to you' (me). This offer was enticing. I remained outwardly firm, but mentally concluded to return next day, to accept, and to 'tip' my friend George (though his medium) at the close of the sèance. One cannot exactly treat those forms as gentlemen, of course. That night I was awakened by a very loud report, apparently in the head-board of my bed. I sat up, and heard two reports. They were not like the cracking of furniture, but were as if a powerful fist had struck the head-board. In the bright moonlight at the foot of the bed stood my friend George Jackson. We eyed one another. 'Do not come again', he said in vehement tones, and vanished. I always take these things at their word in such matters, and I did not go again. I went instead to Chicago, forgetting George Jackson completely. One night I awoke to find him by my bedside. His air was menacing, but he did nothing. This occurred again. Without superstitions, a man may dislike push and intrusion. A third time I awoke—and for this I cannot really account—to see and feel him fall upon me, clutching my throat. There was a horrid struggle. I gripped him—he vanished. All the while I thought myself awake. If I had been asleep, I assuredly did not know when the transition from waking to sleeping occurred. I saw him in the daytime also. This was six months after our first meeting, and in another city. Then I returned to New York. Scoring another point in your favor, I admitted the possibility that attendance at sèances might be prejudicial (though I confess I cannot see how (and gave them up completely. It is now fourteen months since I attended one, and it never was a habit with me. Now, my dear boy what really annoys me is this: at night I hear persons walkng up and down at the foot of my bed. They grasp the bed-post. I feel all the vibrations and hear the sounds. They feel my feet and legs. They pass a hand over my face. Once or twice I have seen a man with a most malignant face bending over me. Even a caller, a friend of mine, has felt slaps upon his shoulders when sitting in my room. I am doing nothing to bring this nuisance about. If it were anything—if it were something—but to be persecuted by *nothing*—dash it all! It is positively unendurable. I have had my rooms for years. The previous occupants were a couple of orthodox spinsters, and the rooms were freshly done up for me when they left. I was asking Newly what it could possibly be."

A sudden light broke in upon me.

"Do you mean John R. Newly, the spiritualist?" Ajax assented. "Ah! and do you see him often?"

"I take my meals there. But no sèances are held at his house. His wife objects."

"No matter. Newly goes daily to sèances, and that is enough to cook your goose."

"Do explain yourself."

"My dear Ajax! I positively thirst to do so. You allow it so rarely, you know. To explain, then. When you went to the *rencontre* of your friend George Jackson, you developed certain latent forces in yourself. You opened to some degree the rudimentary psychic powers, the inner hearing, the inner eye, by means of the psychic vortex to which your nerve currents were exposed. These powers are only those of the grosser etheric plane, one stage finer than that of our earth perhaps. The forces thus attracted to you remained for a time in your sphere. They became visible to you whenever psycho-physiological changes in yourself enabled them to manifest and you to see. It is such changes in your psycho-physiological state which act like a door into your nature. Through that door these influences pass. Call it a vibratory condition in the etheric field which raises or lowers the vibratory state of the optic and auditory nerves above or below the rate normal to those nerves. The eye then sees rays below the red or above the violet in the latent light. These rays and this light are admitted by modern orthodox science. The auditory nerve follows the same law. This state of abnormal vibration in you might have altered gradually after you ceased to attend sèances and when no longer subjected to the vibratory currents from them, which act upon the inner man. But Newly is a man of great vitality. These influences, additionally vitalized by him, exist in force in his magnetic sphere and are attracted thence to yours by what they find there, *e. g.*, by conditions favorable to them. Day by day their influence is thus renewed; they are like seeds unconsciously dropped by Newly into favoring soil, the soil of your nature."

Ajax pondered deeply. Then he said, "Of course I utterly reject an explanation so unpractical and superstitious. I have an impartial mind, far above all such childish folly. But I shall not eat at Newly's hereafter. He might bore me with spiritualistic nonsense; I will not submit to being bored." JULIUS.

LITERARY NOTES.

FEBRUARY LUCIFER is exceptionally strong. The editorial, "Theosophy and the Theosophical Society", was noticed in March PATH. H. P. B.'s "A Bewitched Life" concludes, its tale of agony being so weird and pitiful as to distance professed novelists of world-wide fame. "The Law of Cycles", by W. R. Old, has everywhere that writer's power and skill, and the facts he draws from astronomy and history are full of import, yet one comes back to the first half of page 464 as the choicest of the whole. In "Fragments from an Indian Note Book" there is a short story with comments entitled "Students of Occultism", so very admirable that Brother Mukherji shall be pardoned for the jumble about the "Egg" on page 471. Mrs. Besant begins a treatise on "Reïncarnation", and in her straightforward, distinct way makes luminous each proposition as she reaches it. Strong praise belongs to Rama Prasad's last paper on "Karma and Reïncarnation", as also to C. J.'s "Outline of the

Secret Doctrine". There is manly thought in the review of *Religious Systems of the World*, and both there and on page 528 one is startled at a lack of humble submissiveness to East Indian writings, the reviewer going so far as to insinuate that the legend of Savitri is pretty poor stuff. Things are to some extent made right by a warm eulogium upon "The Twelve *Upanishads*" and by the quotation from the *Subala Upanishad* of an unintelligible paragraph.—[A. F.]

THE NEW CALIFORNIAN for February has become avowedly a Theosophical Journal, and bears on its title-page its dedication to "the practical realization of Universal Brotherhood". All the more for this must there be prompt protest by Theosophists against the doctrine on page 274 that striking workmen have the right to forcibly prevent other workmen from taking their places. A. has the right to refuse certain work, but B. has the same right to accept it, and an attempt by A. to prevent his doing so is a claim that A. has more rights than B., which is a direct denial of Universal Brotherhood. The whole article, "The Story of a Strike", is a piece of pestiferous demagogism, seemingly justifying hatred and violence against people who happen to have longer purses. Language can hardly be too strong in condemnation of such an appeal to ignorant class-prejudices, and its appearance in a magazine professing to be Theosophical may repel inquirers from a system represented as unreasoning, shallow, anarchical, and violent. Dr. Allen Griffiths has a long, and in most places very fine, article on "Theosophy and Metaphysical Healing", but it is deplorably confused and contradictory on pages 264 and 265. Evil cannot be as essential as good, a relative good compared with lower stages, and yet to be fought against and made to disappear. There is such a thing as evil *per se*,—burglary and wife-beating, for instance, and these acts are not the "shadow" of quiet honesty and domestic bliss. Mr. Claude F. Wright, the valued addition from the London circle of H. P. B's. own pupils to the New York Headquarters, contributes a paper on "Universal Brotherhood" which in condensed and vigorous thought shows that he did not in vain stand in the presence of H. P. B.—[A. F.]

FEBRUARY THEOSOPHIST. In "Asceticism" Colonel Olcott shows from Indian sacred books and from H. P. B. how futile is the effort after emancipation through diet and torture, or through any other means (whatever may be said by *Upanishads*) than purification of the soul, and illustrates by an incident given him by H. P. B. how erroneous are the judgments formed of interior condition from exterior habit. Several Mahâtmas being together had caused to drift by them in the Astral Light the psychical reflections of all the then Indian members of the T. S. H. P. B. asked Colonel Olcott which image he supposed brightest. He judged it to be a young Parsee of devoted life. She said that he was not bright at all, the brightest being a Bengali who had become a drunkard. In fact, the former lapsed and the latter reformed. In pathetic and beautiful terms the Colonel shows how no one is secure from a fall through weakness, and how no one need fail to strengthen who rises again to effort. "Varieties of African Magic" contains in a desultory and unsystematic fashion many curious facts and occurrences. "Hidden Theories of the Pulse" was read before Convention, and gives scientific reasons why Hindûs test the bodily state through the *vibration* or intensity of the beat as ascertained by *three* fingers, and not, as do Westerns, by the *number* of beats ascertained by *one* finger. This paper is of that truly enlightening kind whereof so many might be possible if Hindûs would only drop idle myths and legendary non-

sense, and give out sound philosophy with concrete illustration. Much—not all—of the "Varaha Avatar of Vishnu" is of this kind, and its promise of further exposition is grateful. The Madras T. S. has ended its slumbers and begun a most creditable activity in several directions, even taking a house.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 18, has two articles. "A Glance at the First Three Races of Mankind", by Sapere Ande, treats its topic lucidly and intelligibly, so putting facts as to attach them to memory, and occasionally furnishing a parallel which illuminates a process or disposes of an objection. It sometimes slurs over important matters, as, for instance, the reason and the method of the First Race's transformation into the Second (page 7), the first appearance of death, the evolution of a moral sense, etc., but it is an instructive article, worthy of publication. "The Gardener and his Pupils", Ralph Lanesdale, is an allegory, but not a good one.—[A F.]

VERY IMPORTANT ANNOUNCEMENT has been made by circular. It is that Col. Olcott will begin in March *Theosophist* a series of articles entitled "Old Diary Leaves", being reminiscences of the origin and vicissitudes of the Theosophical Society, and personal anecdotes and recollections of Madame H. P. Blavatsky, her phenomena and friends, collected during the past seventeen years. Nothing more interesting can be imagined, and all will be in that captivating diction which Col. Olcott's readers so know and love. That the circulation of the *Theosophist* will instantly increase seems sure.

TWO NEW BOOKS BY H. P. B. will be issued in the spring by the T. P. S. of London. One is called *In the Caves and Jungles*, the other *Letters from India*, both being translated from the Russian by her niece. Notice of date of issue and price will be duly given in PATH.

DREAMS OF THE DEAD, by Edward Stanton. We beg to say that in last month's notice of this book there was no intention of accusing the author of plagiarism. What was intended to be conveyed was that the same ideas and philosophy are to be found in Theosophic literature, not that he plagiarized from that.

THEOSOPHICAL GLOSSARY, by H. P. Blavatsky (1892, London, Theosophical Publication Society; New York, THE PATH. Quarto, 390 pages, cloth, $3.50). This work is a posthumous publication, as H. P. B. saw only thirty-two pages of proofs. It is edited by Brother G. R. S. Mead, and is well printed on good paper. It will be extremely useful to students, not only because it is a glossary, but also from the many hints scattered through it by the author, and as it gives in many cases her own views—always valuable—regarding various subjects. Take FIRE. She says, "The symbol of the living fire is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and dormant faculty in man." Here is a broad hint. And about hypnotism she says it is the most dangerous of practices, morally and physically. Under LUXOR she again asserts that the real Brotherhood of that name exists and is the most secret of all, and denies the genuineness of the bogus H. B. of L. that duped so many people. We remember in 1874-5 having conversation with H. P. B. about the real Luxor fraternity. AKASA (page 13) is differentiated from ether with which some have confused it. The articles on MESMER and ST. GERMAIN are both extremely interesting and the last intense

suggestive, especially in the last sentence, "Perchance some may recognize him [St. Germain] at the next *Terreur*, which will affect all Europe when it comes, and not one country alone." But space will not allow further reference to the contents of this valuable volume.

THE RATIONALE OF MESMERISM, by A. P. Sinnett, author of *Esoteric Buddhism* (1892, Houghton, Mifflin, & Co., cloth, 228 pages). This book is written in Mr. Sinnett's clear style, but it seems labored and inadequate. We had hoped since 1888, when he began definite experiments in mesmerism, that Mr. Sinnett would bring out a book on the subject giving the esoteric—that is the Eastern—explanation of the matter. Indeed he says the esoteric theory is the only explanation of mesmerism, yet fails to give it, for the reference to the Higher Self and the septenary constitution of man is not the whole. The details of the complicated astral structure of man, with all its positive and negative currents, are not once referred to; not even the three well-known astral nerves, positive, negative, and neutral, intimately connected with the spinal column, and which a *true seer* would perceive, appear to be in his thought. Nor does he speak of the various important centers of forces in the body, nor yet of the subtle form of human electricity called Kundalini. But the book is another testimony to the existence of unseen and real planes of being,—so far good. A great heresy in it crops up in the pivotal claim that the Higher Self may be cultivated like athletics, and may be imperfectly developed, and is in our waking state entangled with the physical plane. Obviously his sensitives are not real seers. Passing to practical points—as our space is limited—we would draw attention to the error that "complete touch of the whole hand" is an aid. It is, *if you think so.* Then that silk and clothing interfere is another; again, if you think so, that interferes. But properly used, silk and certain plants are more efficacious than the hand. On page 159 is a fallacy in saying that if the brain is paralyzed the psychic self stupidly obeys, making the body act. If the brain is paralyzed there certainly can be no action by limb or organ of speech. In these cases the brain is not paralyzed at all, but something else happens which permits the brain to work, under the guidance of the operator. The polarity and change of polarity of the bodily cells are overlooked by the author, as also the actual life, consciousness, and memory of each cell. The book is well bound and printed on good paper.

Mirror of the Movement.

BROTHER ABBOTT CLARK, now of Orange, Calif., is continuing his good work of public lecturing upon Theosophy, and on February 16th gave a lecture in Bank Hall to about forty persons. The audience requested another, and this was given on March 10th. Meanwhile he repeated the former at Santa Ana. The value of lectures is better seen in California than in the East, although F.T.S. might very easily, one would think, arrange for them at a little expense and upon application to the New York Bureau.

ATMA T. S., New Haven, Ct., was chartered on March 2d, charter-members being nine. This is a matter of special interest and satisfaction, not merely because of the importance of New Haven as a College town so widely known, or because of the General Secretary's long cherished hope for a branch there,

but because of the nine applicants only one was already an F. T. S., the other eight joining and asking for Charter simultaneously, thus showing both a previous preparation in interest and a present purpose to progress. New England is slow to accept Theosophy, but New Haven will help it.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK has issued a circular to all Theosophists on the Coast, informing them that a Lecturer to visit and address Branches and to lecture in towns without Branches as yet, also to organize new ones where practicable, has been secured in Dr Allen Griffiths of San Francisco. Response to previous appeal for aid, while liberal from a few, had not been general, and the scheme suffered delay till the necessary amount was secured. Dr Griffiths abandons professional practice in order thus to serve. Theosophists are urged to pave the way to public desire for a lecture, and the means are explicitly pointed out. As one reads this circular one asks when a like document can be issued in the East. Is the Atlantic Coast to bestir itself and utilize the six years left of the privileged cycle?

RECENT LECTURES in San Francisco have been: February 21st, *Bulwer's Zanoni*, Mrs. S. A. Harris; 28th *The Reincarnating Ego*, Dr. J. A. Anderson; March 6th, *The Way to Wisdom*, Mrs. M. M. Thirds; 13th, *Ancient and Modern Kabalists*, Dr. G. A. Danziger; 20th, "*Spooks*", Dr. A. Griffiths; 27th, *A Short History of Philosophy*, Dr. J. A. Anderson.

DR. J. D. BUCK lectured in Douglass Hall, Cincinnati, on Sunday evening, March 6th, upon "The True Basis of Universal Brotherhood". The lecture was an hour and a quarter long, and discussion and replies occupied three-quarters of an hour more. About 500 people were present, even standing-room being all taken, the best hearing yet given to Theosophy in Cincinnati. The "Ohio Liberal Society" has free public lectures on Sunday evenings, and permits all phases of thought to have expression.

A THEOSOPHICAL ARTICLE by Prof. Léon Lansberg of Nashville, Tenn., whose strong papers in the Nashville *American* produced such sensation through Tennessee, has appeared in the *Staats Zeitung* of New York, the great German daily. This is one fruit of the "Press Scheme", and illustrates the value of "F.T.S.'s" device.

THE ORIENTAL CLUB, Gilroy, Calif., has relinquished its charter and dissolved, thus reducing the list of American Branches to 60. Its members have gone into membership-at-large.

BOISE T. S., Boise City, Idaho Terr., was chartered on March 15th. It starts with seven Charter-Members, and raises the list of American Branches to 61.

London News.

Two chief events dominate the minds of those at Headquarters: one the retirement of our devoted President-Founder, the other the arrival of the new American machine at the H. P. B. Press.

Col. Olcott's retirement has stirred up no bitter comments from the press, but the *Chronicle* printed his letter *in extenso* with a tolerably complete notice of his career. Other papers printed paragraphs. The best wishes of all will go with Col. Olcott in his retirement from official cares.

The new printing press is set up in a house in Henry street not far off. Brothers Pryse, Brown, and Green were delighted, and all hope that on it the best of theosophical literature may be printed.

Sister Isabel Cooper-Oakley has been compelled to take a trip around the Mediterranean by the doctor's orders to try and regain her health. We hope her voyage will enable her to take up the work here she so dearly loves.

The *Fortnightly Review* for February has an article by Prof. Crookes on "Some Possibilities of Electricity", in which he says that perhaps in the brain resides the power by means of electrical waves of seizing thoughts of others, and so on quite theosophically. All such articles help Theosophy wonderfully.

March, 1892. EMILY KISLINGBURY, F. T. S.

The potent influence of the American Section again shows itself in the fact that the H. P. B. Press imported its new machine on which *Lucifer* is to be printed, from the land of the coming race. But space is crowded in that press room where devoted Theosophists, whose labors ought not to be forgotten, work day and night for very small remuneration.

* * *

Brother G. R. S. Mead will go to the American Convention in April at Chicago to speak for Europe, and incidentally to learn what he can from the Atlanteans now in the United States.

* * *

Several students are trying to discover in political events indications to show when the next *terreur* prophesied in the *Glossary* is to occur, as they want to meet St. Germain who is to come forth then.

* * *

Some of us are agitated over the question whether it is right to hypnotise with a view to preventing crime and drunkenness. As it is a palliative only, it seems unwise to do this.

* * *

Brother Walter Old went to Eastbourne, of Salvation Army riotous fame, in March for a three days' rest.

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The Headquarters are much ornamented with small pictures in colors that some people want removed.

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The Sanscrit Class is still going, though small, and is reading *Bhagavad-Gîtâ* in the original.

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Mrs. Besant's controversy with *Good Words* aroused a good deal of comment, and brought Theosophy forward again.

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The Secret Doctrine Class has been merged into the Saturday evening meeting for members only.

* * *

The latest joke is that Mrs. Besant being down for a talk on Theosophy at the rooms of a parish church in the neighborhood of Headquarters near Regent's Park, his Lordship, the Bishop of London, interfered and forbade the whole affair, as he has power to do. This may surprise Americans but is not yet a novelty here. It may serve for a few newspaper paragraphs.

THE UNKNOWN OBSERVER.

Notices.

I.

After May 1st all letters to the General Secretary, the PATH, the editor of the *Forum*, the Aryan Press, and "F. T. S." should be addressed to 144 MADISON AVE, New York City, P. O. Box 2659 and the rooms at 132 Nassau St. being then vacated.

II.

Forum No. 33 was sent out during the second week in March. No *O. D.* Paper was issued in that month.

THE NEW HEADQUARTERS.

America has at last its real headquarters in New York City, the metropolis of the United States. The *Aryan T.S.* has purchased the house, 144 Madison Avenue between 31st and 32d streets, which is built of brown stone and four stories. Generous contributions have been made by many members in various parts of the country. The latest contribution is from Mrs. Annie Besant of $125, on account of proceeds from H. P. B.'s books. Thus Europe helps also, as America did in Europe. More help from all quarters is needed, as there are many alterations to be made during the summer.

ANNUAL CONVENTION, AMERICAN SECTION.

The Annual Convention will be held April 24 and 25, Sunday and Monday, at the Palmer House Assembly Rooms, in Chicago, Ill. The program will include resolutions regarding H. P. Blavatsky, and also in respect to Col. H. S. Olcott's resignation of the Presidency. Mr. G. R. S. Mead, Genl. Sec. European Section, is expected to be present and to address the Convention. Papers will also be read by Dr. Buck and Dr. A. Keightley and others. The first day's business will begin at 10 a. m.

WILLIAM Q. JUDGE, *General Secretary.*

A devoted and widely-known Theosophist greatly desires a copy of Oriental Department Paper No. 7, now exhausted. Any member who does not purpose binding his set would do a service to our Brother by sending that number to the PATH. Of course its value will be refunded if desired.

Though outwardly no man ever saw you transgress, yet if your thoughts are evil your acts benefit others only and not yourself.—*Palm Leaf.*

OM.